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Chaereas, the brother of Smicrines, has suddenly died. An interlude by the chorus (χοροῦ) is followed by a scene in which Smicrines' satisfaction over his new wealth is interrupted by the entrance of a slave, doubtless the tricky Δᾱος, announcing a sudden misfortune:

ὦ δαίμονες, φοβ[ερ]όνγε, νῆ τὸν Ἥλιον,
τὸ συμβεβ[η]κός· οἷα ἂν ὥθηεν ποτέ
ἄνθρωπο[ν εἰς] τοσοῦτον οὕτωςι ταχύ
πάθος ἐμπεσεῖν, σκηπτός τις εἰς τὴν οἰκίαν
ράγδαῖος ἐμπέπτωκε.

This disaster is of course the pretended death of Chaereas, for which the slave tries to console his master by ostentatiously quoting from the tragic poets. These quotations include Aeschylus, frag. 159 N², the opening of Euripides' *Orestes*, as well as a new fragment from the same poet, happily documented:

‘τὰς γὰρ συμφορὰς
ἀπροσδοκίτους δαίμον[ες δι]ώρισαν.’
Εὐριπίδου τοῦτ’ ἐστί.

There is also a new fragment of Carcinus, followed by a quotation from an unknown poet—unless, indeed, it also belongs to Carcinus:

‘[οὐ]δ’ ἔστιν ἄπιστον τῶν ἐν ἀνθρώποις κακῶν,’
[ὥς] Καρκίν[ος] πού φησ’· ‘ἐν μὲ γὰρ ἡμέρα
τὸν εὐτυχ[ῆ τιθῆ]σι δυστυχή θεός.’

Finally we have the colorless *sententia*:

‘οὐδὲν γὰρ ἄλογον δεινόν.’

Although we cannot make out the plot, the fragments are thus seen to be not without interest, if for no other reason, because of the new quotations which they contain. Some happy find may help to complete the comedy.

CLIFFORD HERSCHEL MOORE

HARVARD UNIVERSITY

NOTES ON PETRONIUS

Petr. 69.5: Buecheler, following the MS (H), reads: “harundinibus quassis choraulas imitatus est.” At 136. 11, “collocavit illa ignem cassis harundinibus collectum,” Buecheler reads *cassis* from O, rejecting *quassis*, the reading of L. In 69. 5 *quassis* fails to give a satisfactory meaning. Friedländer’s version “mit zerbrochenen Rohrstücken” makes the best sense, but Petronius does not elsewhere use *quatio*(*quassus*) in this meaning (cf. Segebadé and Lommatzsch, *s.v.*); the form *quassata* does occur (cf. 134, “primo ictu harundo quassata”). The English translators, Lowe and Heseltine (Loeb Library), adopt the meaning “brandish,” but this hardly seems

appropriate for an imitation of flute players (*choraulas*). As against the difficulty of *quassis*, *cassis*, in the meaning "hollow," would give a very satisfactory sense; cf. the various uses of *cassus* in this sense, *TLL*, III, 520, 37-43; Plaut. *Rud.* 1324, "cassam glandem"; *Pseud.* 371, "quassam nucem," and particularly Ovid *Fast.* 6. 406, "cassa canna," which, with Petronius 136. 11 (*supra*), seems to show that *cassa* was a standing epithet for the reed. That "hollow" was a conventional epithet for the flute and pipes appears from *TLL*, III, 716, *s.v. cavus*, where we find Lucr. v. 1383, "cavas inflare cicutas"; Ovid *Fast.* 6. 667, "cava tibia"; Val. Flac. 4. 384, "cava fistula" (*Stat. Theb.* 1. 585).

Petr. 56. 4: "numquid pater fetum emit lamna?" Buecheler seems correct in assuming (editio maior ad l) that this is a rustic proverb, but his explanation, "de eo qui ovillum suillumve fetum parvo aere lucratur," does not satisfy. Friedländer (whom most translators follow), criticizing Buecheler, suggests: "Hat dein Vater sein Fruchtlein (d.h. dich, seinen Sohn) für Geld gekauft? D.h. Bist du auf bessere, vornehmere Art zur Welt gekommen als andre Menschenkinder?" This hardly points the insult sufficiently. Starting with Buecheler's assumption that this is an agricultural proverb, I think it pertinent to compare Plaut. *Mil.* 1059. 61, "nisi huic verri adfertur merces, non hic suo seminio quemquam porcellam impertiturus"; *Mi.* "Dabitur quantum ipsi preti poscet"; *Pa.*, "Talentum Philippi huic opus aurist Minus ab nemine accipiet," and *infra*, l. 1077, "Meri bellatores gignuntur quas hic praegnatis fecit." In other words, we have in Petr. 56. 4 a reference to the use of an *admissarius* (for passages cf. *TLL*, *s.v.*). I do not find the exact combination "fetum emere" in the agricultural writers, but, for the propriety of *fetus* in such an idiom, the following passages will testify. *Fetura* is in regular use for breeding; cf. Varro *R.R.* ii. 8. 4, "ut cibo suffundamus vires ad feturam" (of *admissarii*). *Fetis* = *semen animalium* appears, *CGL*, II, 579, 55 (cf. *seminio* in the *Miles* passage); and *feta* = *semen animalium*, *CGL*, II, 579, 50; cf. also Varro *R.R.* ii. 5. 3, "Graecia enim antiqua . . . tauros vocabat italos, a quorum multitudine et pulchritudine et fetu vitulorum Italiam dixerunt." The onus of translation is somewhat increased by this suggestion, but several pointed versions will easily suggest themselves.

Petr. 127. 5: "quem sic tu amas, quemadmodum ego te volo." The point in this passage would appear sufficiently obvious but for the fact that it has been misunderstood by the Loeb translator, with more excuse, perhaps, than in the case of his other errata. Heseltine, understanding an ellipsis, reads: "whom you love as I would have you love me." *Volo* is here only a strengthened *amo*; this use is technical, but clearly indicated, for other passages in the ordinary lexica. Good examples are Plaut. *As.* 542, "sine me amare unum Argyrippum animi causa, quem volo"; Mart. vi. 40, "tempora quid faciunt? hanc volo te volui"; Gr. *βούλωμαι*, Philostr. *Epist.* 66. 1, *ἦν αὐτὸς ἐβούλετο*; and Boissonade on Aristaeon, pp. 303, 308, 551.

KEITH PRESTON